159 And all the people were married there; šumukat
585 married wïsok, and my younger sister was married, too.

159 Pete and I went home to u·u·pu·lap after we
591 were married; my people were living up there, making gardens. It was nice up there by the river. My grandmother (mother's mother) didn't like Pete; she kept scolding me for taking him again. She didn't like him because when he got drunk he was mean and chased around with other women. My parents and sisters and my grandmother and my husband and I were living in one big house. My sister's husband was a good man; he bought everything for
[241] her. We all got on well together; my family had lots of gardens there, with lots of onions. We
● [432] sold some onions and beans, long black and white
[476] beans. The men and women both worked in the gardens; they helped each other; they worked early in the morning. Pete and I didn't have any garden of our own; we were just staying there with my parents. That was the way Indians used to do; the man lived with his wife's family a long time.

159 My sister died at u·u·pu·lap, so we left the
768 house where we had all been living; we moved away from there. Only my half brother stayed up there; he had alfalfa growing there; he stayed there until a white man came and told him to get out of there. All the rest of us moved.

159 Pete and I moved down to yïtiyamup. We stayed
842 there all winter; we built a wattle house with a
845 tule roof down there. My husband had wanted me to have a baby for a long time, and my mother-in-law gave me some medicine; I didn't know what it was for, and I drank it; after that I didn't menstruate any more, and then I had Legora. When she was born I got sick and pretty nearly died; I was in labor all night and all day; my mother took care of me. My husband's stepfather had power; I was lying around, unconscious, weak; the baby didn't want to come out. Pete's stepfather touched me all over with his amulet. My father had power,
[826] too, but he couldn't do anything for me; I don't know why. I was old, about 25 yrs. old; my bones were getting hard, I think. When my son Pete was born it was easier, but Legora very nearly killed
[262] me. Each time I had a baby I didn't eat meat or grease for one month afterward; just flour and beans. After my first baby was born my mother made a fire in the ground with hot rocks on top,
[163] for me to lie on. The rocks stayed hot all night; it was a good bed. I only had the 2 children.

159 When we were up there at yïtiyamup my sister-
222 in-law and I used to get chia seeds on that lit-
524 tle hill near Steban's house. My 2 children would
249 stay home and go visiting over at another woman's house; they played marbles and made rag dolls to play with. We used to cut barley down here in the valley, too; we didn't make any tobacco; my mother made that, though. Little Bill Chico's second wife made it, too, and we used to buy it from her. One other woman, mapali·p, used to make it, too; only those 2 made it.

My husband used to haul water and wood for me;

159 My husband used to haul water and wood for me;
855 he was a good man when he wasn't drunk. My chil-
432 dren were good, too; I never whipped them. Legora learned to make baskets; she made a pretty one. My husband took it to a lady at Weldon; she paid him $5 for it.

159 One time an old woman from omomĭp was visiting
781 my grandmother at yĭtiyamup. They went out to get ku·l seeds this side (E) of the Goat ranch (no. 12, fig. 11) on the flats there. They were carrying their baskets on their backs; they had little blankets with them. When it got late they slept down by the river, under some willows. And they heard something flying above the tops of the willows, going "wo, wowo, wo, wo" all night; first the noise would seem to be above their heads, then it would grow fainter, then louder again. They left that place; they took their blankets and they went over toward the flat. They slept on the flat; it was dark. Anaŋgayat came out of his cave up there on the Goat ranch; they heard him say, "Aha, aha, ha, ha!" so grandmother's friend said, "You better get up; hurry up!" They were frightened. They left that place and they went up the valley to omomĭp, where grandmother's friend lived.

159 When Legora was little, one time my nose
756 started bleeding, one day in summer. It wouldn't stop. My father took me over to Paiute Ramon (Kawaiisu shaman) in a little buggy; I left Legora home with my sister-in-law. We traveled all night; my nose bled all the time, unceasingly. The blood filled a big bucket we carried along in the buggy. We got to Ramon's place about 3 o'clock the next afternoon. That doctor was standing on the other side of a little hill watching us; he knew we were coming. Doctors know lots. When we got to the house we heard somebody crying, making a noise, behind us. The witch (a Tübatulabal woman) who had made me sick was doing that crying. That doctor knew all that; he said she had followed me there. And he worked over me all night; we paid him $20. The next day my nosebleed stopped. Then the next day we returned home; the doctor said that witch, mapali·p, had put a cat inside my nose and that it was scratching all the time inside there; that's what made my nose bleed like that.

159 I was well for one year after that. Then a
821 big whirlwind came, oh!, a big one, carrying
754 sticks and straw in it; it came close to me; it touched me. Then right away my knee swelled up; I could hardly sleep at night. My knee looked as though it were going to burst. I dreamt bad dreams, about that woman, mapali·p (a witch). I told my husband about my dream. He got mad and
159 went over to Kernville where mapali·p was staying.
754 He said to her,
626 "I know you're witching my wife; that doctor over at Paiute told me. I want you to cure her."

Mapali·p didn't say anything for a long time. Then she said, "Well, what's the matter with her?"

"She's sick all the time. You made her nose bleed, her knee swell up; she's pretty sick.

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132. Then Tugayal said to Coyote, "It is enough already," he says. 133. Then Coyote believed him. 134. They came from there. 135. There it is ended. 539X

3. COYOTE AND BEAR

1. Many people are living, and also Coyote. 2. Then they are going hunting every morning. 3. Then Bear goes the other way; Bear behaves like that every morning and does not bring anything in the evening, and those people bring deer in the evening. 4. Then Coyote (says), "And where (does she go)? This Bear goes along doing nothing," says Coyote. "She brings nothing in the evening. I will observe you" (remarks the chief, Coyote, to himself).

5. Then they again went in the morning, those people. 6. Then Bear took leave. 7. Then Coyote stayed in his own house. "Ye go ahead," says Coyote (to the people). 8. Then Coyote went from there in the tracks of the Bear. 9. Bear went up the mountain. 10. Then from there again she went up another mountain. 11. Coyote is present, Coyote is coming on her tracks. 12. Again from there Bear went up a mountain. 13. Three mountains; from there she descended downward. 14. Then (there are) many trees. There Bear entered (the forest), there she slept.

15. Then Coyote is already coming close. 16. Then Coyote heard her; she is snoring. 17. "So there you are; you come (here) when you come to sleep," says Coyote. 18. Then Coyote sneaked straight ahead. She is snoring when Coyote arrives. 19. Then Coyote saw her; Bear is parting her thighs. Coyote closed his own mouth (with his hands because he is surprised) when he saw Bear parting her thighs. "Hmmm," says Coyote, "such a big one," says Coyote. 20. Then Coyote threw his own apron this way. 21. There Coyote copulated with her. 22. Then Coyote finished.

23. From there Coyote immediately went. 24. Then Bear woke up. 25. She saw the tracks of Coyote. "I will kill you; right away from there I go to the tracks of Coyote" (remarks the Bear to herself). 26. Coyote is running. 27. Already he crossed two mountains; already Bear is coming close. 28. "She will kill me, too," says Coyote. 29. Already he came close to his own house. 30. Then Bear is coming close. 31. Then Coyote entered in his own house. 32. And also Bear entered on his tracks. 33. Then Coyote went out in back. 34. Then Bear grabbed Coyote when he went out. 35. Then she pulled off his tenderloin. 36. From there Coyote ran away. 37. Then from there Bear went to her own house.

38. Then the people arrived in the evening. 39. There Coyote is sitting here and there in his own house. 40. Then from there Coyote took his own beads. 41. Then Coyote went there to one man. 42. Then Coyote threw (the beads to the man) when he arrived. 43. "I am buying one tenderloin of deer," says Coyote. 44. "Good," says the man. 45. Then he gave (Coyote) one tenderloin of deer. 46. Then Coyote took it toward his own house. 47. Then Coyote tried it on. 48. Then (it is) too long. 49. Then Coyote took it back off again. 50. Then Coyote bit the end (of the tenderloin). 51. Then he put it back on again. 52. Then (it is) a little too long yet. 53. Then again Coyote bit it. 54. Then he put it back on again. 55. Then it fitted well. 56. Then Coyote travels about all over. 57. It is ended there. 539X 432●

4. BAT AND HORSEFLY

1. Bat is living (with) Horsefly, the older brother of Bat, and also his wife, and his mother-in-law, and one little girl child. 2. So they are hunting every day. 3. Bat is killing deer. 4. Then they take leave and hunt again. 539X

5. Then Horsefly, being interrupted in going, saw the deer. 6. The (Horsefly) says to the Bat, "Right here the deer on that other side (of the canyon) is chewing his cud." 7. "Where?" the Bat is saying. "Tell (me) when I am lifted on your shoulder, (for) I do not see him," the Bat is saying. 8. Then (Bat) grabbed the cactus (and) rubbed his own eyes with the cactus. 9. Then Bat saw the deer. 10. "Good," Bat is saying, "sit down right here."

598. From there we took leave. 599. We went and arrived there at Independence (where the man was jailed). 600. Then from there we asked that sheriff. 601. "Is it rightly said that the prisoner is living here?" we are saying. 602. Then that sheriff is saying, "Yes." 603. Then Chogil spoke, "We are wanting to talk to him," he is saying. 604. Then, "Good," he is saying. 605. Then we went inside. 606. We saw that prisoner there. 607. "Hello, hello," he is saying to Yukaya, "and who is this?" he is saying. 608. "It is my friend," I am saying. 609. "Good," he is saying. 610. "We are coming to see (you)," I am saying. 611. "But I am already judged," he is saying, "I am given six months," he is saying. 612. Then I told Chogil. 613. Then Chogil spoke, "Good," he is saying, "let me ask this sheriff." 614. Then Chogil asked. 615. Then the sheriff spoke, "He can't get out now," he is saying, "he is given six months," that sheriff is saying. 616. Then Chogil is saying, "Good." 539 X 159

617. Then we took leave from there. 618. We went and arrived there at Bishop, there at the house of my friend. 619. Then, "Hello," my friend is saying when (we) are arriving, "and who is (this)?" he is saying to Chogil. 620. "It is my friend," I am saying. 621. "And is (this) his wife?" he is saying. 622. "Yes," I am saying when he is speaking. 623. Then that man took Chogil and also his *wife* in his hand. 624. "You come in," he is saying to us. 625. We stayed there at his house for two days.

626. From there we came back again. 627. We came and arrived here, back again. 628. Then also, when arriving here, we worked again. 629. Then from there Chogil spoke, "Pretty soon I go back to my own house," he is saying. 630. Then, "Good," I am saying when he is speaking. 631. Then from there he takes leave. 632. Chogil (and his wife), they go back toward their own house. 633. Then Chogil spoke when taking leave, "I shall come again," he is saying, "in another summer," he is saying, "then also we shall work," he is saying. 634. "Good," I am saying when he is speaking. 635. Then from there they took leave.

636. Then when Chogil had finished taking leave, I cut firewood all winter. 637. Then from there I finished my own cutting. 638. Then one man wrote to us. 639. Then, "You come to the dance," he is saying, "we shall make a dance," he is saying, "at Christmas." 640. Then when writing to him, "Good," we are saying. 641. Then from there we took leave. 642. We went and arrived there at Tejon; (it was) already very late. 643. (There are) many people when we arrived, many girls. 644. Right away we danced all night. 645. We came from there in the morning. 646. Then our machine became bad. 647. Then we approached the river (at the bottom of Kern Canyon). 648. Then we are coming and ascending the steep place. 649. Then our machine stopped. 650. Then from there it ran backward. 651. Then it hit the rock there. 652. Then it turned over. 653. Then I jumped out on the ground. 654. Then, while jumping, I lifted Mickey out. 655. Then those two men, our partners, they came and fell down. 656. Our machine is lying there. 657. Then from there we put it up back again. 658. Then (it is) well; nothing (is) bad; pretty soon that windshield broke apart. 659. Then it ran again. 660. From there, also, we came. 661. Then we arrived at our own houses. 662. Then we stayed at home. 539 X 159 [313]

663. Then from there we went toward Walker pass to gather pine nuts when they got ripe. 664. We are gathering pine nuts there. 665. Many people came and arrived there. 666. Then, sure enough, my wife came and arrived there. 667. "So, you are gathering pine nuts here?" she is saying. 668. "Yes," I am saying when she is speaking. 669. Then she stayed there with me. 670. From there we are all gathering pine nuts. 671. Then, having finished gathering pine nuts, we came from there toward my house. 672. We stayed there a while. 539 X 159 222

673. From there we went toward Tule. 674. "Let us go sell pine nuts." 675. Then we took leave. 676. We took six bags, and also tobacco. 677. Then we went and arrived there at Tule. 678. Then we saw many people. 679. Then they are saying to us, "What are you bringing?" 680. "Pine nuts," we are saying. 681. "That is good food," they are saying, "but our money (is) nothing," they are saying. 682. Then they bought a little. 683. "The money (is) gone," they are saying. 684. Then from there we went toward Visalia. 685. We 539 X 159 432 ●

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went and arrived there in the evening. 686. Then from there the next day we went toward the living-place of the Indians; it is the same—their money is gone. 687. (There are) many girls. 688. Then I presented them some pine nuts. 689. "Good, good," they are saying. 690. They are laughing. 691. "You (are) a good man," (they) are saying. 692. From there also we went toward Fresno. 693. We went and arrived there. 694. From there, also, we went in the morning toward the Indians. 695. (There are) many Indians. 696. There also we sold a little bit. 697. Then one old woman bought tobacco. 698. From there we went toward Northfork (a northern affluent of the San Joaquin River) far away in the mountains. 699. We went there in the big mountains. 700. The very steep road has meanness. 701. Then my father is afraid. 702. There we went and arrived at Northfork. 703. We slept there. 704. Then from there we went the next day toward the house. 705. The money (is) gone. 706. Then they bought a little. 707. We stayed there three days. 708. Then, coming to buy pine nuts, those people are arriving. 709. Many women are coming, coming to buy pine nuts. 710. Then, "You go later on in future, many people will come later on," (the women) are saying. 711. "No," we are saying, "we shall go (now)." 712. "No," those women are saying, "stay a while longer," they are saying.

713. Then from there the next day we came back again toward our own house. 714. We had already been gone a long time. 715. We arrived at our own house. 716. Then from there my wife went toward her own house. 717. Then after that I stayed at home; we stayed at home (i.e., Mickey and Yukaya, who are inseparable).